Volume LIX CHICAGO, MARCH 14, 1907 Number 2

UNITY

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Official Organ of the Congress of Religion

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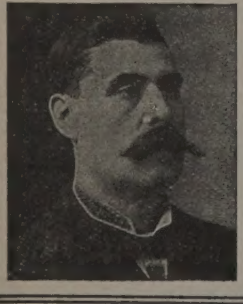

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LIX THURSDAY, MARCH 14, 1907 NUMBER 2

But harken, my America, my own,
Great Mother, with the hill-flower in your hair,
Diviner is that light you bear alone,
That dream that keeps your face forever fair.

Imperious is your errand and sublime,
And that which binds you is Orion's band.
For some large purpose, since the youth of Time,
You were kept hidden in the Lord's right hand.

'Tis yours to bear the World-State in your dream,
To strike down Mammon, and his brazen breed,
To build the Brother-Future, beam on beam;
Yours, mighty one, to shape the Mighty Deed.
—From "The Errand Imperious," by Edwin Markham.

It is interesting to note how many commentators on the poet Longfellow agree with Henry Van Dyke that "the people heard him gladly." In his universal spirit he was wonderfully like Lincoln, and both were for many reasons very like the Nazarene of whom these words were first spoken.

UNITY has more than once spoken in the highest terms of the "Evolution of a Great Literature," the book by our good friend Dr. Newton Mann. It is a monumental work, and is accepted as the fruit of the ripest scholarship which has been devoted to the study of Hebrew literature the past century. Those who have been prevented from securing a copy of this book hitherto will be interested in the offer we are privileged to make in our advertising columns.

Letters continue to reach the secretary expressive of the interest and value of the Ann Arbor meeting of the Congress of Religion. We venture to quote a few sentences from the letter of a prominent Michigan pastor, both because of intrinsic worth and because it is fairly typical of letters from various sources:

I wish you would send me fifty copies of the issue of UNITY [containing Ann Arbor papers] for distribution, and I will remit the charges. I thought the meetings at Ann Arbor epoch making for this state. What I have longed for has begun to dawn on the horizon. I shall be glad to do anything I can to help on the fall meeting. I think we could have a good session in Detroit. Be free to call upon me for anything I can do.

And still religion grows from more to more. How the shades of our orthodox ancestors must tremble for us if they know how far we have departed from their teachings. If present progress continues the day will come when all those who believe in God will actually be able to hold fellowship with each other and work together! We find the following in a religious exchange:

Berkeley, Cal.—Congregational Theological Seminary has joined with the Baptists, Disciples and Unitarians in forming a federation to be known as the Associated Divinity Schools of Berkeley. Certain courses are to be given in only one of the schools, thus making it possible for the other schools to spend their appropriations for advancing work on other lines.

That was a clear drawn issue in the Presbytery of London the other day when Professor Skinner and Dr. John Watson were opposing candidates for the position of principal of the Westminster College, which is virtually a Presbyterian seminary. The opponents of "Ian Maclaren" claimed the issue was between two ideals, between opportunism on the one hand and holding to the traditions of the church on the other. The "traditions," as represented by Dr. Skinner, won by a vote of 42, against 21 for Dr. Watson and vital religion. The progress of the world cannot be estopped, even if some parts of it do travel like a crayfish.

Another source of comfort to those who long for wider religious fellowship is the increasing revolt against the "close communion," exclusiveness of several sects. We find the following editorial note in the last issue of our esteemed contemporary, the *Interior*:

We greatly regret to see it reported that Cincinnati Presbytery has rebuked one of its pastors because in inviting his congregation to the Lord's supper he did not specify church membership as required of those who would take communion. We trusted that this outworn issue would never again be raised in the Presbyterian Church, but we fear if Cincinnati Presbytery has really taken this attitude, it will be necessary to procure a reversal from the General Assembly, even at the cost of agitation. . . . The Assembly's long-past attempt to add this unlawful restriction to the communion table was so plainly unconstitutional that we supposed nobody would ever have the presumption to undertake to revive it, but if the attempt is to be made, the matter will have to be settled definitely on a constitutional basis.

Next week Tuesday representatives of the Congregationalists, Methodist Protestants and United Brethren will meet in Chicago for the final conference on the plan to bring these three denominations into organic union. Many leaders in all three churches look for a satisfactory conclusion of the negotiations which have been under way for about three years. The expectation has undoubtedly become general that the union will be consummated and that these three sects will henceforth be known under one name, probably that of the United Church, though it is freely admitted there are serious difficulties still to be overcome. Similar negotiations are on foot in other directions, and the tide seems to be making toward a much more rea-

sonable and rational co-operation of religious forces. We quote in the Congress department from an address made at the Wisconsin Baptist Convention looking toward a union with Congregationalists in that state. Let the good work go on.

As we go to press the splendid ideals of such settlement workers as Miss Jane Addams, Graham Taylor, Miss McDowell, Mrs. Van der Vaart, Miss Nicholes and others, are being realized in a great Industrial Exhibit which is being held this week at the Brooke Casino, Wabash avenue and Peck court. Mrs. Charles Henrotin is prominent in the management of the enterprise, and many others of well known philanthropic interest are giving much time to the presentation of a full exhibit of industrial conditions and appliances, including sweatshops and life-destroying machinery. It is hoped to show such need of legislation, to protect the public as well as the operatives, and to regulate woman and child labor, as will compel the passage of bills before the Illinois legislature and secure more humane and conscientious methods in all industry. The exhibit will be twofold—that of inhumanity on the one hand and of noble philanthropy on the other. The one is the lust of gold, the other is the love of God.

One of the suggestions of President Roosevelt, in a message to Congress which failed of adoption by that body, has to do with an important and all too prevalent crime against our common democracy. Orators are fond of saying "a public office is a public trust," but is this any more true than a statement that is quite uncommon, namely: The public lands, the forests and the mineral wealth of the nation, are a public trust, the common property of all the people. A recent editorial in the *Congregationalist* puts the matter in fitting language:

> Such a deal as Mr. James J. Hill and other men have just carried through, involving much of the iron deposits of Minnesota, cannot be tolerated hereafter by commonwealths that have any regard for the social good. There is no ethical justification for such individualistic control of unmined raw material out of which wealth is made and on which modern industry is supported. In order, therefore, to prevent the West and far West from getting into the hands of monopolists in coal, oil and the like, the President recommends that the government cease to sell its lands, but lease the same in small holdings, reserving power to protect the public and to defeat combinations for selfish ends. Some day a man of adequate gifts of insight and expression will arise to tell the story to ourselves and the world of the folly and criminality of much of our national economy as it has been disclosed in our land policy.

"Boon Green Spaces"

Almost simultaneously there comes to our table the annual report of the Chicago Special Park Commission for 1906, and an article by General Ballington Booth on the same general topic, in which he counsels that the great city should "be sown with boon green spaces." General Booth starts to discuss the means for improving the life of the very poor, and apparently the first thing that comes to his mind is not food nor money, but is the moral and spiritual uplift, the physical and soul salvation, borne on the cool breezes of the "boon green places" planted in the midst of the great burning city. Five million dollars was spent with splendid results in the East End of London, and the very grime and greed, character and curse of the East End was in a measure taken away and in its stead was the fresh air, the green grass, the shade trees and the wholesome environment of the city parks. Speaking of New York, General Booth says: "Just a few millions so invested would yield an interest in smiling faces, stronger children, better citizens, and in health where disease is intrenching itself more firmly from day to day, that would stagger belief."

The Chicago Park Commission has less than $80,000 a year for its great work, but its report only seems to emphasize the large returns which a few dollars invested in this way will yield—not the same kind of interest "Standard Oil" stock pays, but more valuable and enduring riches for the people and the nation.

The commission reports ten playgrounds under its charge on which it expended a total of almost $32,000, and the attendance at these playgrounds during twelve months was 1,602,730 children. In other words, it cost the city nearly two cents a year for each child's play spell! Two new playgrounds were secured through the generosity of public spirited citizens, who give the land they own rent free for the purpose. Mr. William F. Sampson gives the use of his lot, 215x125, near the corner of Fifteenth and Loomis streets, and Mr. William Kent leases without charge his lot, 240x125 feet, near the Hull House. A large playground on West Chicago avenue, near Lincoln street, has been purchased by the Commercial Club, and will soon be presented to the city, with an additional $2,000 for equipment.

Here is an opportunity for public spirited citizens that can hardly be overestimated. If any one doubts the returns on the investment let him study the experiment in East London and even the work of "the most useful citizen of New York," as President Roosevelt calls Jacob Riis, in his investments in child gardens and playgrounds in New York City. Of course, the best thing is a transfer of title to the city for permanent use as a park, but there are many desirable plots of ground now practically unused, which would bring in "infinite" returns if their owners would give the park commissioners a free lease for even a few years. No student of the tenement house problem in the crowded sections of the city needs to be convinced of the moral stamina, the "iron in the blood," which comes from the park and the playground.

The park board also has charge of bathing beach sites and facilities and during the year has equipped and maintained public bathing beaches at Oakdale avenue, Twenty-fifth street, and Seventy-ninth street at a total cost of $8,971.59. The total attendance at these three beaches during the four summer months was 478,050, the average cost being less than 2 cents for

each bather. The method of operation secured healthful and respectable habits, the separation of the sexes both in dressing rooms and on the beach, and availed to keep cleanliness next to Godliness.

The commission had under its control forty city parks, many of which were greatly improved, but some of which need still more extensive outlays. The total expenditure on these parks was about $39,000, but the commission has asked for a much larger appropriation this year, and it is hoped the work will be greatly increased. How largely the physical and moral character of the future citizenship of Chicago can be and will be influenced by this greatly needed and easily accomplished ministry of the park commission, who can estimate? The congested areas on the north side of the city are particularly unprovided for and this splendid work ought to be much enlarged. Over against the crime and the contamination and the curse of congested city life let us put a little of the sweetness and the purity and the inspiration of the "boon green places" and the playgrounds and the bathing beaches provided for in the appeal of the park commission. C. A. O.

Social Legislation

A recent paper shows the amazing growth of wealth in the United States during the past few years. The figures make one dizzy. Since 1860 the number of manufacturing establishments increased from 140,000 to 512,000 (in 1900); the capital from $1,050,000,000 to $14,000,000,000, and the products from $1,885,000,000 to $17,000,000,000. Similar comparisons are made for commerce, agriculture, mining. It is a wonderful story of invention, energy, managerial triumphs, and, on the whole, of moral advance. Workingmen have shared the increased product in higher wages and shorter hours. Comforts have multiplied.

It is not a pleasant task to remind a great people of the cost of this progress. I will not repeat the figures shown in the Industrial Exhibit in Chicago; pathetic demonstrations that along this highway of progress lie the maimed and wounded, the bleaching bones of the killed, as if led past an awful battlefield. Only recently has it begun to come home to human kind that manufactures present far more horrors than the most cruel and prolonged wars, over which gentle souls have mourned in sadness or became righteously indignant. Even agriculture, especially since the introduction of machinery, has come to rank with dangerous trades.

It is to show these impressive and startling facts to the public that the Industrial Exhibit was devised. Noble managers of capital will respond to the appeal, will accept the practical devices for preventing much of the needless pain, mutilation and death. The true wealth of a nation is its men, its children, its home-making women. The poverty of a people is in the misery of its laborers.

Much of this loss cannot be prevented by any known means; the price of blood must be paid. Calvary is in every mighty mill. The son of man dies that the nation may be rich and prosperous, and sometimes the wrong man dies. Industrial insurance helps to salve the inevitable wound; to give the stricken widow means of educating her children; to furnish temporary support while the father is patched up in the hospital. A bill now before the Legislature of Illinois if it becomes law, gives promise of alleviating the sufferings caused by the industrial process. It encourages employers to purchase insurance in reliable companies or to organize funds of their own, so that the workman when injured or sick will not be compelled to send out his children to beg. It shows several ways of accomplishing this desirable end, and it leaves employers and employes free to find and choose the way best adapted to their situation and needs.

The constituency of UNITY is humane and does not follow demagogues; it knows the value of conservative progress; it loves the old good and keeps its eyes open for the new better. Here are two lines of social legislation now up for consideration, and both are approved by the experience of older countries. They do not appeal to class hate, but to common interest and duty. A brief article cannot do them justice, for libraries have been printed on protection laws and on industrial insurance. A pamphlet published by the *Daily News* contains timely discussions of the essential points relating to the proposed insurance law. Readers of UNITY are entreated to read and, if they approve, to commend the bills introduced to their representatives at Springfield.

CHARLES RICHMOND HENDERSON.

It Is Glory Enough

It is glory enough to have shouted the name
Of the living God in the teeth of an army of foes;
To have thrown all prudence and forethought away
And for once to have followed the call of the soul
Out into the danger of darkness, of ruin and death.
To have counseled with right, not success, for once,
Is glory enough for one day.

It is glory enough for one day
To have marched out alone before the seats of the scornful,
Their fingers all pointing your way;
To have felt and wholly forgotten the branding-iron of their eyes;
To have stood up proud and reliant on only your soul
And go calmly on with your duty—
It is glory enough.

It is glory enough to have taken the perilous risk;
Instead of investing in stocks and paid-up insurance for one,
To have fitted a cruiser for right to adventure a sea full of shoals;
To sail without chart and with only the stars for a guide;
To have dared to lose with all the chances for losing
Is glory enough.

It is glory enough for one day
To have dreamed the bright dream of the reign of right;
To have fastened your faith like a flag to that immaterial staff
And have marched away, forgetting your base of supplies.
And while the worldly-wise see nothing but shame and ignoble retreat.

William Herbert Carruth.

CORRESPONDENCE

On an East-Bound Transcontinental Train from Los Angeles

We have left civilization at its highest; the booming, new built, tourist, orange growing, flower decked Southern California, lying between the mountains and the sea. We have crossed the saddle seat of the mountain pass 2,600 feet high, with mountain peaks on either side 14,000 feet high clad in everlasting snow; we are speeding down the Salton basin 265 feet below sea level, onward across 1,500 miles of sage brush and cactus desert.

Skirting the valley and framing its winding course are the bare brown mountains. Easy to call them bleak and dismal; truer to call them warm tinted and beautiful and noble. No need of contrasting the moving life and display of man's labor and science and learning in Los Angeles with the even growth and somber coloring of the grease wood bushes and sage brush and arrow weed and bare sand dunes of this Colorado desert and the scarred and furrowed brown mountains. Each is good in its way. We like one or the other best according to taste, mood and familiarity. Tourists en route to magnificent Southern California commonly vote the desert a dreary waste and bear it grudgingly. Most of those I have known in my health camp at Indio have soon come to delight in its dignity, its quiet, its brilliant light and blue skies, its glorious sunrises and sunsets over a horizon forty miles away. Our heads will sometimes swim in the crowd of people and affairs, they will sometimes ache over problems and disappointments; nature everywhere and here in particular is so simple and sincere and responsive, she makes no demands, forces nothing, offers freely all that she is. Even the rising Salton sea, about fifteen miles away, has approached the railroads and the settlers slowly and noiselessly, as much as to say, "I'm sorry to intrude but I have my mission and must ask you to not impede my way."

Over there in the foothills I see a familiar grove of date palms where a little spring oozes out of a swampy spot. Farther on is another clump where an old soldier has a camp, a donkey and a tiny garden. Curtis draws a pension and breaks into this solitary life only by the trips he makes with his donkey to Indio for water. Water is an expensive delicacy in the deserts. It is obtained by diverting water from the distant rivers or mountains, or by deep wells, or, for drinking purposes, transporting in cars or on the backs of donkeys. In this valley we bore wells from 200 to 900 feet deep and raise the water to the surface with gasoline engine and centrifugal pump. It's an odd paradox that only fifteen miles away the Salton sea, receiving all the water of the Colorado river, covers an area of say 300 square miles and has compelled the Southern Pacific to twice remove its tracks to higher ground.

The sand of the desert is highly mixed with sedimentary soil, making it very fertile when watered. The great heat of the early spring and summer produces early crops of valuable vegetables. Alfalfa is cut ten times a year, yielding about ten tons to the acre, an unheard of crop in other climates and soils. The usual rainfall consists of gentle showers in the winter, amounting to about an inch in the year, against about twenty inches in California proper and from forty to sixty-five inches in the east. Strange to find verbenas and other flowers in this desert and mesquite trees, old, gnarled and spreading out close to the ground fifty feet from the trunk. Some of these trees will cut a half cord of wood.

Coyote wolves, rabbits, quails and migratory birds abound. There are our familiar friends, the bluejay, blackbird, sparrow, meadow lark and mocking bird. I have not seen a cardinal or robin or a crow or buzzard. The daytime temperature of the winter months is almost always in the eighties; in the summer it is commonly 110, but it manages on state occasions to record 120. The nights are 20 to 30 degrees lower, winter and summer. The thermometer is no index to the effect of this heat; the dryness makes a big difference. I have done field work with the rest when it was 112 in the shade and no telling what in the sun, without discomfort.

Indio and my camp ranch abutting it are twenty-two feet below sea level, this depression increasing for twenty-five miles eastward until at Salton it is 265 feet. Salton was an important salt bed, it is now about a hundred feet under water. Indio has a cosmopolitan population. It is a division point on the railroad where trains are made up, cars inspected and train crews and passengers fed. There are mines and much prospecting in the adjacent mountains; a hundred or more irrigated farms are scattered in the vicinity. My consumption camp brings a passing crowd, and these varied occupations bring people from all parts of the country. The railroad track work is done by Indians and Mexicans. There is an Indian village a few miles away in which the government has constructed wells and some farming is done. These Indians, strange to say, are excellent laborers and stand well with all employers. The Mexicans live in a settlement of white-washed box houses provided by the railroad.

Mining prospectors are always a mixed crowd. The older ones have followed their trade in many parts, some of them from Alaska to South Africa and Mexico. When a claim is located they will dig and sleep and eat as a hermit until the grub is exhausted, then return to civilization and work for wages until a fresh supply can be bought. Their task is like hunting a needle in several hay stacks, but they rarely give up the hunt until the grave or the poorhouse ends the game.

There is a class of "tourists" not advertised for by the railroads or the hotels who form a regular part of Indio's floating population, usually sleeping under the big cottonwood trees. These are the hoboes who ride in box cars or on the roofs of Pullmans, or between baggage or freight cars. Seldom does a train arrive or depart without carrying one or more of these economical travelers. Not many of them are lazy tramps; they are simply saving their money or have gone broke. I have often hired them and got a full day's work for regular wages. The ranch settlers are the true type of pioneers. They have come into the desert to get free or cheap land, with enough money to sink a well and live on until a crop can be made. They build a small board house of two rooms or use a tent and live frugally until a start is made. They are mostly American Californians. Frederick Remington has been much at Indio, painting these mountains and sunsets. Van Dyke's book, "Life in the Desert," is mainly description of this 150-mile long valley. Wharton James has much to tell in his books about the Indians, of which there are several settlements.

On my ranch I found the remains of a bit of primitive engineering done by the Indians. A light supply of water is found in a gravel stratum about sixteen

feet below the surface. They had dug a long incline down to this depth and there had easy access by man and animal to a never failing pool of water. How many centuries or thousands of years it is since the desert winds piled up a dam of sand that cut off this bay of the gulf of California and left impounded water to be evaporated by the torrid sun, the geologists have not undertaken to guess; but the marks of the sun are as clear as if it happened since "de wah." On a pair of high abrupt rocks at the foot of the mountain a few miles from Indio the serrated discolorings of the waves and tides are indelibly marked. The beach line at the sea level elevation is distinctly outlined where the sand dunes have not covered them. Salt water shells innumerable mixed up with the fresh water shells occur in many places. Within the valley and quite apart from the mountain spurs and foothills there are mud hills of incipient pudding stone, pebbles of all sizes and sorts imbedded in sedimentary deposits. The curious observer, the amateur geologist, the nature student, can all find endless interest in this fresh field of nature's massive handiwork.

The United States government has made wells for the Indians; it has analyzed the soil for the farmer, and it is experimenting with the true date palm for the orchardist. The palm will root deep enough to reach the desert water; it requires a hot and dry climate and there is good reason for believing that it will thrive as well in this and other of our southern desert regions as it does in Arabia. The date and the banana are the most economically produced food products as well as healthy and delicious. Should the experiments prove wholly successful, as with the artificial Smyrna fig, this valley alone could feed a vast number of people on a toothsome diet that would never give indigestion nor require any Sanatoria. Deserts are natural health resorts. In this valley, with a population somewhere in the thousands and somewhat of a resort for invalids, there was no doctor until recently, and I doubt if the new adventurer will find a paying business. The climate and plain diet and outdoor life keep people well and almost magically restore the sick. In my consumption camp I found a most cheerful and hopeful set of people, hailing from all parts, including Nova Scotia. All but two were distinctly improving, nearly all were confident of recovery, practically all will recover if they stay long enough and adhere to the simple program of plain, hearty diet and out of doors air.

Consumption is the great White Plague carrying each year 200,000 people in the prime of life to premature graves. But measures are on foot in all parts of the Union that will stamp it out as completely as cholera and yellow fever have been stamped out. It needs education of the people and the doctors; legislation for housing, segregation and disinfecting; healthy living conditions and open air and diet treatment for the infection in its incipiency. Many of the states have already provided open air Sanatoria as examples and educational centers. The countries and city wards will take it up next, and then ere long there will be no more white plague. N. O. NELSON.

The Case of Oliver La Mora

Editor of UNITY.

Some time in December you printed in UNITY a clipping containing an account of William Rockefeller's persecution of the inhabitants of Brandon, N. Y., and Oliver La Mora in particular. I have investigated the matter somewhat and find that the case is much worse than your clipping represented it to be. Oliver La Mora is an old soldier, poor and unable to read or write. In 1892 it is alleged that he fished three times on a branch of St. Regis river. William Rockefeller brought action against him in 1902, ten years after the alleged offense. He brought the action under a law in regard to private parks, and yet, according to the evidence in the case, as shown by the official record, and specifically in plaintiff's Exhibit F, he didn't form his private park until June 17, 1899, seven years after the alleged trespass. It is even claimed by people of the vicinity that Rockefeller did not own the land on which the trespass was alleged to have taken place until 1898, or six years after the fishing. Of that I am not yet able to say with certainty. But it is perfectly clear that the private park was not formed until 1899, seven years after the fishing. Furthermore, La Mora fished in a stream which had been stocked by the state of New York, the fish of which stream, therefore, belonged to the people of the state of New York, to Oliver La Mora as much as to William Rockefeller. And again, the place where La Mora did his fishing was a path or trail which had been used by the public for thirty years, and to which the public had thus acquired a prescriptive right. But on this point the honorable and learned court would not even listen to an argument. And finally, in January, 1907, William Rockefeller got an injunction against La Mora restraining him from trespassing on Rockefeller's land. The late Postmaster General Payne closed the postoffice in Brandon and opened a new one, called Bay Pond, on Rockefeller's estate, on his private property, so that now La Mora is restrained by the honorable Supreme Court of the county of Franklin, and in the state of New York, from getting his mail. Mr. La Mora receives a pension from the government for his services in the Civil War, and William Rockefeller and the honorable Supreme Court of Franklin county say that he cannot get it from the mail. And Mr. La Mora is now afraid to try to get his pension check lest he should be in contempt of court. Moreover, I have in my possession a letter from Mr. La Mora's attorney to one Fred McNeil in which there are these words: "I have the card showing the address of the man in New York who did his best to purchase me and thereby leave La Mora without counsel."

In printing the clipping above referred to UNITY asked how these things could be squared with the "pretense of human brotherhood and loyalty to a common father." I am loath to pass any sort of criticism upon so good a man in every way as the Editor of UNITY, but that question does seem to me to be a bit of futile sentimentality. The question is not at all how we can square such things with the "pretense of human brotherhood and loyalty to a common father." They cannot be squared and ought not to be squared. The one burning question is how we can put a stop to such things; how we can secure right and justice to poor old Oliver La Mora against his rich, powerful and insolent and overbearing antagonist. Is UNITY concerned with this question, or does it still wish to ponder on the way of squaring such things with human brotherhood and a common fatherhood? Will UNITY actively champion the cause of La Mora? Will UNITY ask its subscribers for funds to take up this case if it can be reopened, and fight it out for La Mora?

HARRY WHITE.

Minister of Unity Church, Natick, Mass.

THE PULPIT

The New Testament from a Jewish Standpoint

A PAPER READ BEFORE THE CONGRESS OF RELIGION, ANN ARBOR, MICH., BY RABBI LEO M. FRANKLIN, OF DETROIT.

Mr. Chairman, Ladies and Gentlemen: We may well congratulate ourselves that we live in an age when such a conference as this is possible—a conference wherein, candidly and without bitterness, each of us may tell of the things that he stands for, expecting a patient hearing, and prepared, in turn, to listen to and learn from those whose views differ from his own. The conceit fostered by theologians through uncounted generations, that each of them possessed the particular brand of religion, which to the exclusion of all others, was entitled to be labeled "genuine," has been responsible above all else for the perpetuation of error and the bigotry that from it springs. When we are ready to hear the other side, we have taken the first step toward wisdom as well as tolerance.

In presenting in a somewhat cursory way the Jewish view of the New Testament, and in adducing some few of the arguments to support that view, it shall be my aim to steer clear of controversy, though the necessities of the case are obviously such as to antagonize conceptions that many of you may have held through a lifetime. Let me but say to such of you—I neither hope nor particularly desire to convert you to my way of thinking. I am here to justify my own attitude before a body of men and women whose presence here attests their open-mindedness and their desire to hear the other side. Moreover, lest I encroach upon the domain of the learned gentleman who is to follow me with a discussion of the critical view of the New Testament, I shall considerably narrow the range of this paper, for, in the main points, I have little doubt that the Jewish view and the Critical View of that great compilation must overlap, and the arguments in support of them be in large part identical. It shall suffice for me, therefore, to deal with practically one phase of the New Testament, namely, its relationship to the Old Testament prophecies, for in defining that I shall practically define the standpoint of the modern Jew toward it.

The essential purpose of the Gospels and the other Apostolic writings that go to make up the New Testament was fundamentally to prove the fulfillment of the promises of Israel's prophets through the advent of Jesus of Nazareth. The name New Testament, or, more correctly, "New Covenant," applied to these writings by the Christian church near the end of the second century, implied that in the New Dispensation under Jesus the old Covenant had found its fulfillment, and that henceforth there was to be literally a "new heaven and a new earth." The idea of this new Covenant is upon the authority of the Epistle to the Hebrews (Chap. VIII, 6-13), taken from a suggestion of Jeremiah (Chap. XXXI, 31-33): "Behold, days are coming, saith the Lord, when I will make with the house of Israel and with the house of Judah a new covenant; not like the covenant that I made with their fathers when I took hold of them by the hand to take them out of Egypt—which covenant they have broken, though I became their husband, saith the Lord. But this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will place my law in their inward parts and upon their hearts will I write it; and I will be unto them a God and they will be unto me for a people."

That this in no sense implied the abrogation of the Mosaic Law, but rather its fulfillment through the spiritual regeneration of the people, is expressly stated in the very following verses of the prophet: "If these ordinances ever depart before me, saith the Lord, then also shall the seed of Israel cease from being a people before me, during all time."

But Paul and his followers, in their desire to impress the advent of a new order of things, construed this passage as premonitory of the passing of the Mosaic code and its being supplanted by the Christian dispensation. But this tells more than the reason for the *title* of the New Testament. It key-notes the motive of the Apostolic writers in making the new dispensation the fulfillment of the old, and in basing their claim upon the words of Jewish prophecy. Beyond the fact that the early church has no sacred books except such as were used in the synagogue—and hence, that in these had to be found, if anywhere, the authority for their new teachings, it must be borne in mind that the evangelists wrote not for the Jews, but for non-Jews, many of whom were scattered throughout the Roman empire. Now, to these the Bible was long familiar, if not in details, at least as a holy book, and therefore carried with it the weight of authority. If, therefore, the doctrines of the New Church could be shown to be enmeshed in the allegories of the Old Testament prophecy, it would be a comparatively easy thing to gain assent and support for them. Therefore, Paul and the Evangelists invariably prop their arguments upon the Jewish Bible, candidly adding to their references, "In order that it might be fulfilled what was spoken by the prophet," etc.

Now, I hold that if it can be shown that the prophecies thus quoted did not refer to the advent of Jesus and the events connected with his life, but if, on the contrary, proof is furnished that they referred to contemporaneous conditions or to situations at least close at hand; if, moreover, it is possible to show that the prophecies are mistranslated and distorted, the rules of Hebrew grammar being utterly ignored many times, and that words are given meanings which they never had before or since, it is reasonable to conclude that the Jew is justified in regarding the New Testament as a work written, not as history, but compiled and edited with the specific purpose of giving to the missionaries of the new church an instrument to bear out their contention that the old dispensation had by the decree of Providence been supplanted by the new, and as such a work, whatever its ethical value, without binding authority upon anyone. That it was used exactly for this missionary end is rather strikingly emphasized by the fact that as in the orthodox synagogue to this day a passage is read first from the Pentateuch, and then a second portion directly or indirectly related to it from the Prophets, so in early church it was customary at every service to read a chapter of the New Testament to be immediately followed by a so-called Messianic passage from the Old, of which it was held to be the fulfillment.

Let it be remarked at this point that whatever some critics may hold in the matter, I am not attacking the credibility of Jesus of Nazareth as an historical character, nor attempting to undervalue the part that he has played in speeding the processes of civilization. The only point that I am making is that in so far as the New Testament account of his career bases itself upon Old Testament prophecy, there is the well warranted suspicion that it is not grounded in fact, and the remark of a discerning scholar (I. M. Wise in his "Martyrdom of Jesus") that had the Prophets used

other figures of speech in their orations the career of Jesus must have been differently shaped, seems not to be without logic.

There are, it seems to me, three fundamental weaknesses observable in the use of the Old Testament prophecies by the writers of the New, which, after detailing, I shall try to exemplify somewhat. This procedure, however cursory, will, however, I fear, more than consume the time at my disposal, wherefore I shall be as concise as possible. Let me sum them up as follows:

(a) The misunderstanding of Biblical Prophecy in general.

(b) The fact that they worked from translations and not from the original text.

(c) The fact that they turned to the Old Testament with their minds made up as to what they wanted to find there, and failing in that, they either changed the meaning of words or wrote history to fit the events of prophecy.

To the first of these first. I hold that the whole character of Hebrew prophecy was misunderstood by the authors of the New Testament, for they made the prophet a predicter, a foreteller, which he never was. Even the Greek *"Prophetes,"* from which our term is derived, did not signify a foreteller so much as a *proclaimer*, the predicter being called by the special term? *"Mantis."* Emphatically the Hebrew word *"nabi,"* is the *speaker* and can by no stretch of the imagination be made to refer to one who could tear the veil from the future. It is derived from the root "nobo," "to bubble over," i. e., "to pour forth words abundantly." If the prophet had predictive powers, they were those of the clear-sighted statesman, who with reasonable accuracy may foretell the outcome of presently existing conditions. Indeed, the very non-fulfillment of many of the prophetic utterances is a point in favor of this argument.

Yet to make the Old Testament prophecies refer to Jesus is to compel them to predict not less than five centuries in advance, even if, as in the case of the second Isaiah, we put the authorship of the book at the latest possible date after the fall of Babylon. This is an absolute contradiction of the character of the true prophet.

The second weakness of the Evangelists was their ignorance of the Hebrew text. Besides, the Gospels do not claim to have been written by the Apostles, but to have been compiled as traditions emanating from them. (See Luke I, 1-3.) Be that as it may, however, the writers were certainly no grammarians, and they made hopeless confusion of the tenses and numbers of Hebrew verbs and nouns, but nowhere perhaps more obviously than in their use of the famous fifty-third chapter of Isaiah, which is written not in the future tense as a prophecy, but in the past as the account of an event that has passed into history. To this we shall refer a little later.

But even this is subsidiary to the third point, the misapplication of words and the writing of history to fit the events of prophecy. With this point, however, I propose to deal only through illustrations. For this purpose I choose again the fifty-third chapter of Isaiah. Of course, everybody knows that the Four Evangelists tell, each in his own way, the story of Jesus' life and crucifixion. Now, in some points they are agreed, as why should they not be? But in one point Luke stands alone. In contradiction to the other Three Evangelists who speak of the silence of Jesus at the trial and on the cross, to fulfill the seventh verse, "He opened not his mouth," he tells us that just before his death Jesus prayed, "Father, forgive them, for they know not what they do." This is strange, for, to quote another's words, "the prayer was too short to be forgotten by the historian and too noble to be ignored." Why, then, did only one of the four mention it? Why, frankly, because it was a fabrication on the part of Luke, who put it in so that Isaiah's words might be fulfilled, "For the transgressors he made intercession." Does that illustrate my point? It is but one of many examples ready at hand. Take this one. The Gospel of Mark has it that Jesus met his end between two thieves, and Mark naively remarks, "In order to fulfill the Scripture that he was numbered with the transgressors." But it was a very poor way of fulfilling Scripture, for it is a well known fact that neither the Jewish law nor the Roman law permitted the execution of thieves, and Mark, who came from Egypt, where it was customary to punish thieves with death, evidently thought that the same was true in Rome and in Judea, which was then a Roman province, and so, to fulfill the Scripture, Jesus had to die between two thieves who were ready at hand for the purpose.

Of course, you will ask at this point, If this chapter does not refer to Jesus, to whom does it refer? Who is the "Eved Adonoi," the servant of God who is to suffer, or more properly who has suffered for the many? The answer is plain enough. Neither to a god nor to an individual redeemer does the prophet refer for his constant reference to his hero as the servant of God, precludes a godship itself and compels us in the name of consistency to interpret the servant as that same faithful portion of Israel, to whom in contradistinction to the faithless he has referred under that title time and time again in the foregoing chapters of the book. Even when he reproaches Israel he calls him God's servant, as when he says (v. 19), "Who is blind but my servant whom I have sent; yes, who was blind as the Lord's servant?"

But in our chapter we find that same servant Israel idealized and exalted. Despite the dishonor and degradation of his exile, despite the taunts of enemies and the lashes of the oppressor "which made him a man of sorrow and acquainted with disease," he is yet God's servant, "through whose stripes we are healed."

There were in Israel at this time two distinct factions, the smaller faithful, zealous for God and the Law and full of courage; the larger indifferent, despondent, well-nigh faithless. But the faith of the few was the salvation of Israel, and through the sufferings of the few was strength held in the multitude. Is it not always so? The few bear the burdens and the many enjoy the reward. The few uphold the cause of justice and of faith and of humanity and the multitudes glory in the resultant blessings.

Of the mistranslation of Scripture for the purpose of forcing prophecy to foretell Jesus, I think of no more forcible illustration than the oft-quoted seventh chapter of Isaiah, verses 14-16. I use the St. James version: "Behold a virgin shall conceive and bear a son and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil and choose the good. For before he shall know to refuse the evil and choose the good, the land thou abhorrest shall be forsaken of both her kings."

These are the words of that first Isaiah who lived during the eighth century before Christ, during the reign of wicked King Ahaz and his successor, the splendid Hezekiah. The kingdom of Judah is surrounded by threatening enemies. Samaria and Syria, just north of her, were leagued against her, and Ahaz

is about to invite the all powerful Assyrian to make an alliance with him against them. And it is against this that Isaiah cries out, for he sees in the Assyrian a far mightier foe than in either of the others, who once having gained a foothold in Judea would perhaps crush it under his heel. He warns and denounces the king, and waxing in enthusiasm, he points to a young woman, pregnant with child, among the onlookers—it may be she was his own wife—and he says of her that she shall bear a child whom she shall call Immanuel (God with us), and before that child shall be old enough to refuse evil and choose good, the lands now dreaded(i. e., Syria and Samaria) will be deprived of their kings.

But prophecy would refer this verse to Jesus, and in order to do so the word *almo,* which invariably means a young woman, is here without warrant and without truth translated *Virgin.* And surely if this were not enough to prove that the passage did not refer to Jesus, the fact that the Hebrew prophet could not and did not pretend to look eight hundred years ahead into the future, would do so. And if yet other proof were needed, when was Jesus ever called by the name Immanuel?

To understand thoroughly why the Jew takes an attitude of more or less indifference, if not distrust, toward the New Testament, it should be borne in mind that the Messiah for whom he waited and of whose coming the prophets preached, was a political redeemer; one who would take them out of their exile and restore them to their own land. Indeed, history cites more than one instance where a heroic leader met his death because either his own enthusiasm or the overzeal of his people called him the promised Messiah and he failed to measure up to the description of that personage. It, therefore, portrays a lack of acquaintance with the spirit of Jewish history and the expectations of the Jews to read into the Old Testament the prophecy of a *Religious* redeemer.

Perhaps I ought in closing to say a word of the Jew's deep admiration for many of the fine ethical teachings of the New Testament, particularly those embodied in the "Sayings of Jesus," which latter frequently find their exact counterpart in the Rabbinical traditions with which Jesus was familiar and whose style he often closely imitates. With certain so-called fundamentals of New Testament ethics we cannot, however, always agree. We do not, for instance, endorse the belief that Love is a firmer corner-stone for the structure of religion and morality than Justice. We have no sympathy for the "Turn the other cheek" doctrine of non-resistance. We do not find a place for the vicarious atonement in our ethical system. But for all that we are ready to concede the moral grandeur of a work like the New Testament.

I am only too painfully aware of the inadequacy of this presentation. I have attempted to say nothing new or startling, nor indeed anything that has not been perhaps better said by many another student of the Biblical literature. At best I have hinted at, rather than proved, certain theories, but that was the most I could hope to do within the limits of the time set for this discussion. If there has been any merit in this paper, it has been in its candor. I trust, then, that however radically the views of some may differ from mine, they will be ready to concede my sincerity, a favor which unasked I am more than willing to return.

I believe that the New Testament is a misinterpretation of the Old, partly due to the lack of information of the writers, party to partisan bias, and in part—in justice be this added—to the hair-splitting methods of interpretation then in vogue even in the Rabbinical schools. In a word, Jesus was not in the Old Testament and the New Testament writers erred in putting him there. But for that reason liberal minded men think none the less of the part that he has played in history. He was a man greater than most men—a man humanly divine, divinely human, and for that we Jews, in common with our fellows of other faiths, respect him and honor him.

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Secretary.

To whom all contributions for this Department should be sent.

On Chnrch Union*

One of the most stimulating and encouraging addresses we have seen along the line of religious cooperation is the one now printed in pamphlet form which was delivered to the Baptist State Convention last October by Rev. R. M. Vaughan, of Janesville. It sets forth in convincing way the irreligious and unchristian competition of the Christian sects in Wisconsin, which has not simply crucified many self-sacrificing ministers, but has filled the cemeteries up and down the state with the starved churches of various denominations. While the Congress does not wait on the slow progress of organic union among the churches, it greatly rejoices in all such movements and welcomes all arguments in favor of denominational union. It cannot be said too often that the goal of the Congress is more immediate than organic union because its fellowship and practical coöperation can be obtained without specific agreement on creed and ritual. And as a matter of fact, as Dr. Vaughan admits, no full agreement is ever possible, so that organic union depends on the waiving of many doctrines hitherto held binding. Most of us would agree with Dr. Vaughan in his fundamental things quoted at the close of the following selections from his address, which we advise our readers to get in full. When the organic unions are made will not the Congress ideal still be the utlimate goal? C. A. O.

It is safe to say that fully one-half of the people of Wisconsin are Catholics and Lutherans. [The population is 2,228,949.] The Methodists come next with about 55,000 members in about 480 churches. The Episcopalians number 20,590. The Congregationalists have 24,326 members in 277 churches. The average Congregational church has 87 members and a home expense of $945. Last year 44 churches made no report. There are 143 churches, including the non-reporting churches, which have 50 members and less; these churches raise on the average, for home expenses, $230. There are 88 churches with 25 members and less. . . . . The Presbyterians have 17,176 members in 194 churches, an average membership of 88. The average church raises, for home expenses, $991. There are 109 churches with 50 members and less, which raise on an average, for home expenses, $196. There are 65 churches with 25 members and less. . . . The Baptists have 18,900 members in 215 churches. Each church has an average membership of 88 and an average home expense of $703. There are 96 churches with 50 members and less whose average home expense is $146. There are 50 churches with 25 members and less. . . . . Between the years 1860 and 1870, 94 churches reported which have subsequently ceased to exist. There is scarcely a town in our state, without a church of our order, in whose cemetery a Baptist church has not found ignoble repose. Of 197 English-speaking churches but 68 are self-supporting. . . . .

At Maiden Rock, a town of 304 people, was a Baptist church of 24 members last report [now extinct], a Presbyterian church of 13 members, and a Methodist church of 89 members. . . . . In a northern village of 400 were Methodist, Evangelical, Baptist and Congregational churches, aided re-

*Fraternity Publishing Company, Janesville, Wis., 5c, 10 or more 3c each.

spectively by missionary societies $50, $80, $100 and $150. The average salary received by the pastors was $450, including support from other fields of labor. . . . . These figures reveal a solemn waste of the Lord's money. And broad-minded men of affairs in our churches, men who merge a dozen little red school houses into one central township school, who know the value of combination in modern business enterprises, these men have a right to say to us: "We demand a better correlation of religious forces. We will give millions for real extensions of the kingdom of God, but not a cent for wasteful, and even futile, sectarian rivalries." . . . . John Mitchell said at the time of the coal strike that a living wage for an ordinary miner's family was $650, and the cost of living has since risen. But the minister is under far greater expense than the miner with respect to dress, books, travel, contributions to benevolence. The fact is, however, that one-third of the Congregational ministers in Wisconsin receive less than $600 a year. There is a Methodist conference with 150 ministers, 115 of whom receive less than $700, including house rent. . . . .

A union of churches must base itself in oneness of spirit. Tying a cat and a dog together does not constitute church union. But a unity of spirit that does not express itself in outward ways is too intangible and elusive for our planet. If the present divided state of Christian people in our communities is church union, "spiritual" union, one is curious to know what division would be. Perhaps unity is a far-off and impossible ideal, an upper room prayer for which there is no answer. But some of us are visionaries enough to believe that what ought to be can be, and some day will be. . . . . There are two stars by which we must sail, if we ever reach our haven—loyalty and freedom. There are some things upon which we must all agree. We can not correlate forces with any society of atheists. The men who constitute the larger church must believe in God, the Father; in Jesus, the supreme disclosure of the infinite holiness and love, in the obligations of a life of service, and in the certainty of the endless life. But there must also be a sphere of freedom. We can not think alike upon all points, temperament and training forbid. If we are to wait for correlation until all Christians accept our individual opinions, correlation will never come.

UNITARIANISM AND LIBERAL ORTHODOXY.

A paper read before the Outlook Conference by Dr. D. T. Denman, pastor Baptist church, Oak Park, Ill.

The perplexity one feels who attempts to discuss this theme is found in the absence of any definite data by means of which to institute a comparison. What is Unitarianism? What is Liberal Theology? They are names which are floating in the air like clouds, with no fixed boundary lines, and hence are constantly changing form. A minister of that denomination told me the other day that it was the boast of Unitarianism that it had no credal statements. He said he knew what progressive theology meant, but he did not know what Liberal Theology was. Of course the term means different things to different men. I take it for granted that by Liberal Theology those who assigned this theme meant the ideas held by this little group as far as we know each other's minds. It is a question which others are forcing upon us and we are forcing upon ourselves: Are we Unitarians? This question is of great practical importance for the reason that the difference between Unitarianism and Orthodox churches has not been one of dogma alone but of spirit. Orthodoxy has been aggressive and won an unending series of triumphs, while Unitarianism has been little more than able to maintain its existence. Orthodox Theology has boastfully asserted it was right because it could do things. Liberal Theology is relevant to withdraw itself from the camp of Orthodoxy, where it was born, and seek for shelter under a tent, where it has had no previous affiliation. It feels strange and out of place. It has a sort of consciousness it ought to be there and yet it frankly admits it doesn't want to be. It thinks very much like the Unitarians, but feels like the Orthodox people. Which is the deciding factor, the thinking or the feeling? How long will the feeling last apart from the thinking? This is the question which Orthodoxy is asking just at this juncture. You may remove a bottle of perfume from a room, for months and even a few years the scent will remain; but the time is certain to come when it will disappear. Has Liberal Theology that form of belief that will constitute it the heir of the spirit which has made Orthodoxy do the work it has in the *past*. In order to compare Liberal Theology and Unitarianism we need to glance at their history for a moment. The battle ground between Orthodoxy and Unitarianism was nature of God. Orthodoxy held, despite its assertion to the contrary, to a practical Tritheism. This it did in order to have a God whose nature was sufficiently manifold to carry on a work of redemption. He must be righteous and just and forgiving and suffering. One God could not be all this and be consistent, so there must be another who could divide the labor. Unitarianism was a revolt against this Tritheistic conception in favor of Monism. In insisting on the deeper unity of God it lost something out of the divine nature which Orthodoxy had emphasized. It talked about divine fatherhood but could say little about divine sonship, in the sense in which Orthodoxy had. Jesus was a son of God, but not in the vital sense of Orthodoxy. Unitarianism held as Orthodoxy the idea of the supernatural, but it placed great emphasis on natural law. It excluded miracle. Thus Jesus was human in every sense, greater than any other religious teacher, but in no sense different. Another as great or greater might appear in any age. What is Liberal Theology in regard to these questions? It did not originate as Unitarianism did. It was not a revolt which lifted a destructive standard to which it called adherents. It was a growth within Orthodoxy, a process of modification. It began to recognize that the idea of a Trinity of Persons in the God was untenable, both from the scriptural and philosophical point of view. It saw that Orthodoxy had formulated this dogma because of its sense of the manifoldness and richness of the divine nature, but it saw also that one could hold to the manifoldness and richness of the divine nature without throwing His concept into the form of Tritheism; that one and the same God without distinction of persons could have within him the emotions of both a father and a son; that he could be holy and just and forgiving and suffering all at the same time without any inconsistency. In fact it was just this that made him God. Therefore there could take place a change in the form of belief about God while there was *no change* of vital content. God would act the same way and do the same things as before. Growing Liberal Theology shook itself free from the idea that in making an atonement any one part of God acted so that God appeased himself in sacrifice, but all of God acted. What God needed was manifestation. When man understood God the way would be open to reconciliation. Man's nature was so much like God's that it offered the opportunity for a revelation of himself. Growing Liberal Theology grasped the idea of divine immanence, an idea which neither Orthodoxy nor Unitarianism had held in any very practical way. This made it possible for it to see that God could naturally enter into vital relation with man. Incarnation did not mean that divine substance became flesh, but divine personality entered into and expressed itself in the terms of human life. God was among men, living and speaking. The Father could be seen. Men could behold him, know him, come to him through the medium of a human life. God had expressed himself in this life so fully that the man Jesus became the *Son of God*—unique—*unclassified*. Where is the difference between Liberal Theology and Unitarianism? Written out into a literal creed the difference would not be striking—scarcely apparent to a zealously Orthodox man. But there is a difference both in belief and spirit. A difference as the artist would say more in color than in line, more emphasis than substance. The Liberal Theologian believes more in the manifoldness and richness of the divine nature, so much so that he can see why thinkers have been tempted to trinitarian ideas; he emphasizes more the idea of divine immanence than the Unitarian has in the past. He thinks of God in terms of personality rather than substance, while he holds firmly to natural law—he is more willing to accord to God a unique entrance into human experience than is the Unitarian. Thus Christ's person looms larger on his horizon. All these facts

give him a warmer spiritual frame of mind, a larger enthusiasm, and fits him to be the heir to all that was commendable in Orthodoxy. Unitarianism was a revolt against something. It spent much of the time and energy in protests. In defining what it did not believe it necessarily made the outlines of its creeds harsh and severe, and unconsciously emptied out of itself an important content about God and Christ which lost it its prestige. When it catches the spirit of the times, as it is beginning to do, reacts from its attitude of protest—warms itself by the fire of a richer experience, takes on the glow and color resulting from all this—there will be seen little ground for difference between it and so-called Liberal Theology.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

End of Fifty-ninth Congress.

At noon of March 4 the widely heralded, justly praised, but not unjustly blamed fifty-ninth session of the American Congress came to an end. As usual, the good fellowship and spice of the sessions were found in the lower branch. The stately and dignified Senate, whose honored career never ends and whose high prerogative is held to unflinchingly, does not permit unrestraint not in keeping with its supposed immortality. Many of the members of the House will not share in the next session, some of whom, like Gen. Grosvenor of Ohio, who has had twenty years of continued service, will be much missed in future sessions. A record of bills passed by this Congress is interesting both in quality and quantity of legislation enacted. It is perfectly manifest that very much legislation has been placed upon the statute books which would have been impossible a decade ago and which marks a new era in our national life.

New Chicago City Hall.

By action of the council last week in making appropriation of $450,000 for wrecking the present City Hall and excavating on the same site a new structure seems assured. A vigorous effort was made to have the hall placed on the West Side, but the North and South Siders rolled up a vote of 33 in favor of the present location against 29 for the West Side. Apparently the county gave the present site to the city under a provision by virtue of which it can control the character of the new building and it seems manifest the same will be a practical duplicate of the Court House being completed on the east half of the block.

Iroquois Theater Manager Freed.

The trial of W. J. Davis, charged with manslaughter in connection with the great theater disaster three years ago, was concluded in short order last week by the decision of the judge that the fire ordinance of the city under which the suit was brought was unconstitutional. The trial took place in the Circuit Court before Judge Kimbroe at Danville and the court made his ruling upon a strict construction of the law, though he did not fail to condemn in strong terms the carelessness of the theater managers which resulted in such terrible loss of life.

N. Y. Central Officers Responsible.

Following the return of a verdict by the coroner's jury, Coroner Schwanekee announced that he would hold President Newman and the full board of New York Central directors responsible for the wreck on their road in which twenty-three persons lost their lives, February 16. It is understood the case will be presented to the grand jury and the charge will be that trains were run at unsafe speed, tracks not being properly reinforced for such traffic.

New Russian Duma.

The newly elected representatives of Russia came together in the Taurid palace, St. Petersburg, last week Tuesday and organized by the election of Feodor Golovin as president. He is a constitutional democrat, representing the Moscow province. Although his faction has only 100 members he received 331 votes against 91 for the conservative candidate, the socialists throwing their strength to the radical democrat. During the reign of Duke Sergius, Golovin was president of the Moscow zemstvo and apparently he is one of the few aristocrats both capable and popular with the people. Apparently the members of the new lower branch of Russian parliament are even more radical than the former one and this session of the assembly bids fair to be more stormy and probably more short lived than the former one. If the czar is again forced to prorogue the parliament, how long will it be before he finds himself confronted with another popular demand even more radical than the present? The history of Russia the last few years records a reluctant consent on the part of the czar of the demands of the people made some months before and in every case the concession has been granted just late enough to find the demands of the people greatly increased. How long can such progress continue before the people will cease to demand and begin to command?

Crime in Chicago.

Thanks to the activity of the newspapers in opposition to Mayor Dunne and the present administration Chicago has been fully informed of the amount of crime and violation of law in the city recently. Possibly it is true that the impending election caused a "lifting of the lid" so that more indulgence is allowed than previously had been the case, but more properly the laws are as well enforced in Chicago today as they ever have been, at least in recent years. One does not need to uphold Mayor Dunne nor to condemn Mr. Busse in order to confess the plain facts that lawlessness has not increased during the recent administration and that there is no reason for indulging the hope that the law would be any better enforced should there be a change in the administration. Indeed, it seems to be true that the Republican candidate is likely to receive the support of the saloon element and the red light district on the theory than an open town may be expected. Leaving out of account the personality of the candidates, the independent voter will look at the two organizations with the feeling that he is between the devil and the deep sea with not much room for humanity or godliness on either hand.

An Iroquois Emergency Hospital.

The trustees of this fund have submitted an offer of the County Board agreeing "to erect on property furnished by your board, suitably located in the downtown district, an emergency station to cost at least $25,000. This to be maintained and managed in connection with the Cook County Hospital as a relief station." The names signed to the offer are the following: R. T. Crane, Jr., president; Frederick W. Crosby, John J. Mitchell, Benjamin S. Cable, A. C. Bartlett, Emil G. Hirsch, John V. Clarke, Phelps B. Hoyt, Charles Dickinson, James B. Forgan, James H. Eckels, A. A. Sprague 2d. President Brundage of the county board said: "I feel confident the board will be in sympathy with the movement, if ways and means can be found."

U. S. Money Still Missing.

Chief Wilkie of the government secret service and his coterie of detectives are still investigating the theft of $173,000 from the Chicago sub-treasury of the national government. So far as information has leaked out the mystery seems as great as ever and the great work of counting the money in the vaults is still going on with no new discoveries.

Honduras and Nicaragua War.

In spite of all efforts to the contrary, war has been joined between the two Central American states that cannot agree as to the rightful ownership of a strip of land some thirty miles wide lying between the Hankes river and the crest of the Colon mountain range. Honduras insists that the river and not the mountain range, as claimed by Nicaragua, is the rightful boundary. The press makes light of the war, but doubtless life is as much desired and wounds and death as unpleasant in that latitude as we find it farther north. The merits of the controversy are hard to determine, but it seems manifest that the war will cost many times the value of the land.

Promotion for Gallantry.

A promotion by special act of Congress, which will win the approval of the most ardent peace advocate, is that of Dr. James Carroll from lieutenant to major. Dr. Carroll was one of the two army surgeons who volunteered for the final test of the mosquito theory of the transmission of yellow fever. After it had been demonstrated that the fever was not transmitted in any other way, it was necessary to bring positive evidence, by having fever infected mosquitoes bite otherwise uninfected persons. Dr. Carroll and Dr. J. M. Lazear offered themselves for the experiment. Both promptly acquired the disease. Dr. Lazear died, and a monument has, I believe, been erected to his memory in Baltimore, his home city. Dr. Carroll has been an invalid ever since the experiment, which took place in Havana in 1900. Never was promotion better earned. An additional interest is lent to the incident by the fact that Dr. Carroll began his army life as a private soldier, way back in 1874.

Moyer-Pettibone-Haywood Case.

The labor and socialist press is tremendously interested just now in the matter of the three officers of the Western Federation of Miners, who were accused of complicity in the murder of Ex-Governor Steunenburg of Idaho, were arrested in Denver, Colo., over a year ago and hurried by special train to jail in Idaho. The attempt to get them out of jail on a writ of habeas corpus failed in the lower court, the decision being sustained by the supreme court, with one dissenting voice. The dissenting opinion rendered by Justice McKenna was that the states of Idaho and Colorado were guilty of kidnaping. This decision is the text for an appeal and agitation among the miners and laborers carried on by a fund of thousands of dollars. The matter has aroused much resentment that will not be easily dispelled.

The Panama Canal.

Chief Engineer Stevens has joined the noble army of canal quitters. Various reasons are assigned, Poulteney Bigelow even being suggested as one of the factors. That is, however, a good deal of a strain on the general credulity. From all accounts, however, the leaving of Mr. Stevens is by no means so serious a matter as the previous resignation of Mr. Wallace. Work on the canal is reported to be in such shape that the departure of the chief engineer will not throw it into confusion. Mr. Stevens is said to have done fine work, and there is no disposition to doubt it by the nation at large; but it undoubtedly feels humiliated that the men who have been set as national champions, to show the world how well we could do this great task, where others have failed, should be unwilling to stick it out to the end. The President has appointed Major Goethals, an army engineer of high standing, chief engineer, with two assistants from the army corps. There seems little doubt that Major Goethals is qualified for the work, and it is certain he will not resign or run away. If we are to have an army of efficient men this is the finest kind of work for them. The canal will be built and no achievement could bring greater credit on the army engineers than this.

THE HOME

(Contributions for this Department should be sent to Mrs. William Kent, 5112 Kimbark avenue, Chicago.)

Helps to High Living

SUN.—If you wish to be a man of modesty and fidelity who shall prevent you?

MON.—Difficulties are things that show what men are.

TUES.—Men are disturbed not by things, but by the views which they take of things.

WED.—It is the action of an uninstructed person to reproach others for his own misfortunes; of one entering upon instruction, to reproach himself; and of one perfectly instructed, to reproach neither others nor himself.

THURS.—Demand not that events should happen as you wish; but wish them to happen as they do happen, and you will go on well.

FRI.—Everything has two handles; one by which it may be borne, another by which it it carried.

SAT.—It is more necessary for the soul to be healed than the body; for it is better to die than to live ill.

—*Epictetus.*

"Poor Love!" Said Life

"Poor Love," said Life, "that hast not gold
Nor lands nor other store, I ween!
Thy very shelter from the cold
Is oft but lowly built and mean."
"Nay. Though of rushes be my bed,
Yet am I rich," Love said.

"But," argued Life, "thrice fond art thou
To yield the sovereign gifts of earth—
The victor sword, the laureled brow—
For visioned things of little worth."
Love gazed afar with dream-lit eyes
And answered, "Nay, but wise."

"Yet, Love," said Life, "what can atone
For all the travail of thy years,
The yearnings vain, the vigils lone,
The pain, the sacrifice, the tears?"
Soft as the breath breathed from a rose
The answer came, "Love knows."

—*Florence Earle Coates.*

Aunt Sarah's Trust

The Waltons were having a reunion. Grace, the youngest daughter, and the only one left at home, had arranged it for her mother's sixtieth birthday. The Waltons were a devoted family, and the fact that they had not all been together since Harvey's mariage, ten years before, was due to circumstance and not to indifference, as was proved by Harvey's bringing his family on from Colorado—a not inexpensive journey for five—and Eleanor's giving up the summer abroad that she had planned.

Every nook and corner of the old house was full. There were Harvey and his wife and three children, Gertrude and the baby from Ohio, Eleanor from Boston, Rodney from Pittsburg, besides Grace and the parents. The days passed in a round of neighborhood hospitalities, in walks and drives and picnics. One rainy evening, however, the family happened to be alone. Rodney had started a fire in the old fireplace, and Grace brought out cookies and apples, and the old-time setting started old memories.

"Nobody has mentioned Aunt Sarah," Harvey said suddenly. "Shall you ever forget those visits at her house? Queer, wasn't it, her notion that some time something big would happen in her life, and she'd got to get ready for it by doing every little thing the best way possible? She had a great way of making you feel responsible for yourself. Years after, when I came to a tight place in business—I never told you folks about it—the thought of Aunt Sarah made me brace up, and helped pull me through."

"Same way here," Rodney agreed. "I tried to shirk once or twice, but it was no good. I seemed to see Aunt Sarah at my elbow plain as day. Life was a grind to her if it ever was to anybody, but how she faced it! You remember how she used to rub it in, that you had to be honest in your work for your own sake?"

"I know that Aunt Sarah's theory has helped me in teaching many a time," Eleanor said. "You never know when a human soul may be at some crossroads; you don't *dare* shirk."

"Yet," Harvey mused, "nothing ever happened to her, after all—no opportunity. She lived and died in that little hillside farmhouse. She—What's up, Grace? You look as if you had discovered a continent."

"I have!" Grace cried, exultantly. "Oh, boys, how stupid we've all been—how *stupid!* Think of the men in your shops, Harvey, and the men Rodney has under him, and the children who pass through Eleanor's classes every year! Think of your own boys and what you are teaching them, and the people they will influence some day! All of them—every one of them—influenced by the splendid ideals of a little frail woman up on a hill farm; and yet you say no opportunity ever came to her!"

"I believe you have it, Grace," Harvey answered, gravely.—*Youth's Companion.*

Kite-Flying

My kite goes up so very high,
I think that it must scrape the sky.
And when I pull it down, I'll find
Some blue stuck on to it behind.
It wags its tail like anything—
I have to have the strongest string.
It nearly pulls me way up-town—
It's just like fishing, upside down.

Carolyn Wells.

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THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

GENEVA A WORLD CAPITAL; SWISS COMMENT ON MRS. MEAD'S SUGGESSTION.—It is but a few weeks since we had those indetatigable workers in the cause of international peace, Mr. and Mrs. Edwin D. Mead, among us. Those who so recently heard Mr. Jones humorously declare that probably the only man in America who knows more about the peace question than Mr. Mead is Mrs. Mead, will appreciate the unconscious indorsement of this characterization of Mrs. Mead that has been going the rounds in certain Swiss papers.

The *Journal de Genève*, of February 17, devoted its leading editorial to the discussion of the proposed world parliament. Declaring that the nations of the earth are not evolving in the direction of unity, but are advancing gradually toward union, it notes in confirmation the many treaties of alliance that form a network among the people of Europe, the International Labor Union, and the many congresses, bureaus and other forms of international organization and co-operation that have come into successful and beneficent existence of late years. All this of course by way of introduction to the climax reached in the calling of the first Hague Conference and the establishment of the International Court of Arbitration.

The creation of this Court of Arbitration, it continues, has given a great impetus to the cause of international peace, but it has also thrown all obstacles in the way. The peace problem, which always seems so easy of solution to the pamphleteer and the editorial writer, appears much more complicated in reality. It is not merely a question of settling by arbitration the differences that arise between nations. Some means of enforcing what is just and right, of promulgating it, of bringing about the gradual limitation of armaments, and of bringing into the circle of pacific states those new and menacing peoples who rise, as it were, fully armed from the depths of the sea, must be found.

For this the Arbitration Court is not sufficient. An international parliament is what is needed. A meeting place where delegates from the various countries shall assemble from year to year to co-operate in the creation of that universal federation destined to insure the reign of peace and justice between nations.

The idea has been to establish this World Parliament at The Hague, the seat of the Court of Arbitration. One of the most distinguished Americans, Mr. L. A. Mead, who was president of the International Peace Congress at St. Louis, proposes, in an article which we reproduce elsewhere, that, instead, this grand council of the nations shall be located at Geneva.

Mr.(*sic*) Mead is a friend of Geneva. Like many of his compatriots he knows that if, in the sixteenth century, the spirit of the United States lived anywhere in the Old World, it was at Geneva, in the midst of that community of English refugees whose pastor was John Knox. He knows, too, that, in the church of Saint Pierre—the center not only of the religious life but also of the political life of the state—a great eighteenth century picture associated the flag of the United States with the flags of Berne and Zurich, allied for centuries.

But Mr. Mead has more than merely sentimental reasons for his proposal. There are other grounds of world-wide interest and validity which ought to prove convincing to even Holland herself. These are the language, the more central location and the climate. There are also reasons of a moral order: Geneva was the birthplace of the most beautiful and most practical of the pacific organizations of the last century: the Red Cross. In Switzerland, too, were born and in Switzerland, by the wish of the powers themselves, are located the headquarters of most of the international institutions.

Whatever may be the ultimate decision in regard to this future parliament, Geneva and all Switzerland will continue, with all due respect to existing governments, to labor zealously for the cause of international peace.

M. E. H.

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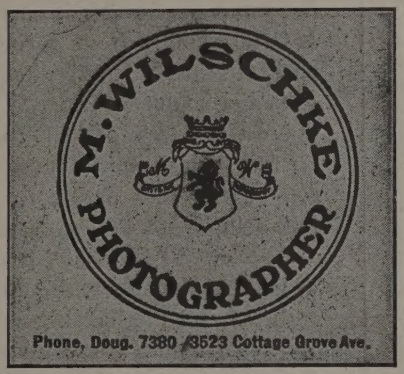

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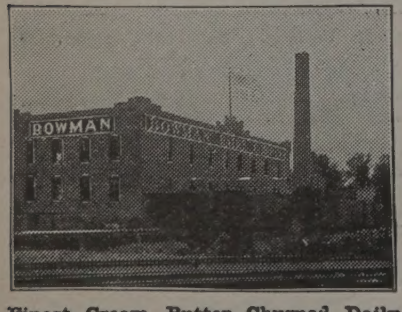

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Counts nothing she meets with base,
But lives and loves in every place."

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